

THE
American Missionary.

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

Middle Department.

From Rev. E. M. Cravath.

CINCINNATI, O., Sep. 7, 1866.

The general progress of the schools was, all things considered, satisfactory. Many of our teachers labored under great disadvantages. The churches occupied for schools were sometimes so crowded as to make teaching very unsatisfactory. The pupils in most cases were entirely ignorant; yet of our whole corps of teachers not one felt discouraged in the work.

It is proper to say, in justice to the people of this department and as a fact of interest, that during the year of labor I received no unkind treatment or insult.

Our schools, with the exception of those at Memphis, have been entirely undisturbed.

Our teachers have been left to quietly pursue their work undisturbed by any manifestations of open hostility.

No death has occurred to any of our teachers either while in the field or since their return to their homes. Those who have remained at the mission homes during the summer have been blessed with unusual health.

We feel that the great Father's care has been over us continually; that His blessing has rested upon the work of our hands, and He will establish it.

Of the work in the Middle West De-

partment for the coming year it can be said that we possess great advantages over those formed a year ago. We hold five vital points—Nashville and Memphis, Tenn.; Atlanta and Macon, Ga., and Lexington, Ky.

At Nashville, the Fisk school, which the A.M.A. conducts in common with the W. F. A. C., is, in buildings, grounds, and school apparatus, one of the most thoroughly furnished of all the schools in the South. The Principal, Prof. Ogden, is a teacher of large experience in connection with Normal schools. A thoroughly graded school, with a Normal class, was opened September 3, and the third day four hundred pupils were present.

At Memphis, the A. M. A. holds title in fee simple to two building lots, on which are now being erected a primary school building 15x64 feet, and a central school house, 47x57 feet, two stories high, making four school rooms on the first floor and a chapel on the second. The funds have been raised for the heating and furnishing of these buildings, so that our schools will be much better furnished than before the Memphis mob destroyed the colored churches and school houses.

At Atlanta, the Society owns a pleasantly located and comfortable home for its teachers. A large school house and chapel will be ready for occupation the fore part of October. This building,

which will accommodate three hundred pupils, will be additional to the buildings occupied last year. For an orphan asylum and a Normal school, the Association has clear title to a five-acre block of land, on a commanding position overlooking the city, which block is now fenced, and arrangements are made to erect buildings for the occupation of the orphan children, as soon as our other buildings are completed.

We are waiting for some large-hearted man, like the one who purchased this block of land, to come forward and build a boarding house for the Normal school, which is so much needed.

At Macon, good colored churches are available for school purposes, so that one thousand colored children can be received to our schools.

At Lexington, Ky., the F. B. has secured quite a large building, and the colored people are furnishing it, so that schools will be opened on the 17th inst.

This much for the facilities for work. This is in part the capital accumulated during the past year; the remainder of our capital is in the children who were instructed, and will come to their new buildings with the wholesome lessons of the past year, well learned and prepared for a more successful year of study.

Experienced and thoroughly competent superintendents will be put in charge of these schools, with able corps of teachers. *Thoroughness* is the first requirement in all the schools.

Normal classes will be organized at all these important points, and the most thorough drill will be given in order to prepare efficient teachers as rapidly as possible.

The schools at these five points will be pushed with vigor, and there is every encouragement of abundant success.

At smaller places, near these cities, schools will be established whenever the circumstances justify. The agents of the Bureau are in some cases providing rooms, and the people furnish the board of

teachers. We hope to be able to supply all with openings.

We enter upon the new year of work greatly encouraged by the successes of the past year. If the people of the North will furnish the funds, the number of schools can be greatly increased.

MISSISSIPPI.

From Rev. J. P. Bardwell.

I send you herewith the names of all the teachers of A. M. A. in Mississippi, since last October, with the names of the schools (so far as they had any), and location.

I have been highly gratified with the progress the pupils have made in learning and general improvement. There are (as in all schools) some dull, stupid ones; but as a whole they have far exceeded my expectations. I think that under similar circumstances, no race of children would excel them. But there are serious obstacles to be overcome in educating the Freedmen, and raising them up from their deep degradation.

The *poverty* of the people hinders many children from attending school. At the close of the war hundreds of thousands of them were thrown out, houseless, homeless, penniless, friendless, and almost naked, hated and despised by all, and without the semblance of a claim to a spot to stand upon; and prohibited by law from acquiring a title to a foot of God's earth. That a race in such a condition should manifest such an earnest desire for education is certainly remarkable, and gives an earnest of their rapid improvement. But if left to the tender mercies of the South, it will be a long time before the Freedmen will be educated. Their Southern friends do, to be sure, begin to agitate the subject in their public assemblies; but the question with them is not so much *how they shall secure the education of the negroes*, as how they can get rid of the *Yankee teachers*.

II. The unsettled condition of the people is another hindrance to their edu-

cation. But few comparatively have, or can for a long time to come acquire homesteads in those States, consequently they are changing from place to place.

III. But the *opposition* of the whites is the greatest obstacle we have to encounter. They look upon the Freedmen as so much lost property; property wrested from them by the hated *Yankees*, and they transfer their hatred from the Yankee to the Freedman, doubly intensified by the fact that he has aided in their *subjugation*. The mass of the people would rather see the Freedmen going to their graves, than to school, and the fear of offending the whites deters many from sending their children to school.

IV. Want of suitable buildings for school rooms and quarters for teachers is another difficulty we have to encounter. I might go on with a long chapter of hindrances, but with all the difficulties with which they are surrounded they do make rapid improvement, and the *poor whites* will have to bestir themselves, or they will fall into the background in education, improvement, and the acquisition of property.

From Miss E. E. Johnson.

EVANSVILLE, IND., June 30th, 1866.

My present report closes the school year. The weather has been quite warm, but the attendance has been greater than for several months.

Our examination took place yesterday, and the children did themselves great credit; they were, with very few exceptions, in their seats at the appointed hour, looking as neat, happy and tasteful as could be wished. The house was trimmed, and ornamented with a large flag, and the children brought flowers in abundance.

In every exercise the children acquitted themselves finely. I regard them as unusually good readers, and in geography and arithmetic everybody expressed surprise at their readiness. While nearly every one has done well, there are some

cases of especial progress. One of our larger girls, who was unable to say the letters perfectly, when the term commenced, six months ago, and who has been frequently absent at work, has learned to read, and having passed through the first and second readers, is now well prepared to commence the third. A boy about twelve years of age, who could read the first part of the first book, has mastered the first and second, has read through the third several times, and is about ready for the fourth. He was also one of the best of a class of those who have completed Ray's Primary Arithmetic, and who are ready, free and correct in multiplication and division. He has also learned to write so as to be intelligible, although by no means so as to be a good writer.

The class referred to above, excited great admiration among the visitors; the opinion being expressed that no class, of the same grade, in the city, could equal it. In geography, the perfect familiarity of the class with the maps, and their correct understanding of the general subject, received much praise.

One little, sweet-looking girl, nearly white, brought tears to the eye by reciting, "I'm glad I'm not a slave, mother!" closing it with

"How very thankful I should be,
Though once a slave, I now am free."

Other pieces, of different characters, were finely spoken; especially when we remember that this is their first effort. Singing gave life and variety to the exercises. Both of the scholars just mentioned as peculiarly interesting, are of the darkest shade; others of lighter hue could also be mentioned.

This month closes the school year, and in sending my report, I must also say that I now retire from my field of labor. I have been here more than seven years, and the effects of exposure and over-exertion, make it indispensably necessary for me to change my employment.

The pioneer work is over. There is

now a fine house, with excellent water, the school-room completely fitted up, and furnished with a nice globe and maps, costing over \$30. Everything is ready, and more than a hundred children are looking forward to the next term of school, most of them eager to learn, and many possessing talents, which, if cultivated, will be a blessing to the world. The work will be hard, very hard, and it would require two earnest and vigorous teachers to do anything like justice to the school.

H. Q. Wheeler, Esq., who has done so much for us, remarked that in his opinion, considerable would now be given here by friends, towards the support of the school under judicious instructors.

In looking back over these seven years, I can but contrast the present condition of things with the past, and I desire to be thankful that I have been one of the instruments in bringing about so desirable a change.

GEORGIA.

From Rev. Wm. P. Russell.

Recently a Missionary in Georgia.

MEMPHIS, MICH., Sep. 3, 1866.

During my labors at the South as a Missionary of your Association, for the past two seasons, I mingled freely with the colored people, anxious to learn their condition at present, and their purposes for the future. From personal observation I have learned some facts and drawn some inferences, which I will give you.

1st. The Freedmen are the poorest class of people that I ever saw. Their former masters having taken possession of their entire earnings, they came into the enjoyment of liberty, without lands, houses, furniture, or money, and frequently without clothes to cover their nakedness. Hence, while disposed to help themselves, they will greatly need for a few years a helping hand from their friends at the North.

2d. I found them also a *very* ignorant people. The legitimate fruit of the sys-

tem in which they had lived. The slave laws prohibiting their education had not been a dead letter, as I had been frequently told before going South. I found men that had been fined, whipped, and imprisoned, for teaching them the first principles of an English education. Hence, when the schools were first organized, the great mass, both children and adults, knew not the alphabet.

3d. The freed people do not cherish a spirit of retaliation towards their former oppressors. For thirty years, when urging that slavery should be abolished, I have met with the objection, "That the emancipated slaves would murder and destroy, until the South were made utterly desolate." Hence I was particular in learning their feelings in reference to the matter. And notwithstanding I met those who had suffered many privations, and whose backs were ribbed with scars, I found them so rejoiced and grateful for their emancipation, that I could not discover the least disposition to injure those from whom they had received so many wrongs.

4th. Generally I found them inclined to be industrious. As in times of slavery, so now, almost the entire manual labor of the South is performed by them. Some were accused of laziness, who had left plantations in the country and gone into the city. But in many of these cases I found that the change had been made because of bad treatment, and little protection from the Freedman's Bureau; or for the purpose of giving their children an opportunity of attending school. Many of their former owners admitted that they were doing far better than they expected.

5th. As a class they are not intemperate, though there is far too much of intoxicating liquors used by them. During the two seasons that I was South I never saw a colored man drunk. I wish I could say as much of the whites. But there is danger of more intemperance among them in the future, unless missionaries

and teachers are faithful, both by precept and example, in getting them pledged to temperance principles. I fear the intemperance of the future, because I found but very few of any color who were practicing total abstinence.

6th. A large amount of interest was manifested, wherever I went, in the cause of education. If in any locality no teachers had yet arrived, the inquiries were frequent and earnest to know if they might not expect them *soon*. Wherever schools were opened the people seemed to prize them highly. Parents that were unable to attend themselves were anxious to send their children, and the children seemed eager to get a book and be in school. At first I thought the interest might arise from the novelty of the thing, and that it would pass off after a few weeks; but during the long terms that were taught, I never saw schools more regularly sustained, or scholars more loth to have them closed. The progress made in these schools was equal to that made in any schools that I ever visited. At first, impulsive in their nature and almost wholly ignorant of the order which was necessary in a school room, it required something of an effort to teach them self-control and bring them under proper discipline. But the scholars were not stubborn, and some of the schools were as orderly and well regulated as any that I ever saw. It was very gratifying to see many of the men and women, old and young, earnestly studying their books. Not a few would work hard during the day, then attend an evening school, applying themselves diligently until ten or eleven o'clock.

6th. As a general thing they were easily moved by religious truth. In their services they seemed devout and earnest. Their greatest lack was in stability and consistency. But any of these peculiar defects, I think, will pass away when they have more instructive preaching, and become intelligent Christians. Their ministers are numerous and usually

very ignorant; but they love to preach, and the people seem glad to hear them. Those, however, who are the more advanced in the schools begin to see the ignorance of their preachers, and long for those of better education. It seems to me that the most which we can do for this people, *religiously*, is to instruct those already in the ministry, so far as we can, and prepare others still more thoroughly, who may in time take the places of those who are now in the field. Thus by not depending extensively for a supply from the North, will they be inspired to educate their own pious youth, and the ministry will soon be filled with those of their own number, who are well qualified for the great and good work.

From my own observations South, I feel that the American Missionary Association is engaged in a glorious work for the Freedmen and for the country. It is a work in which I would love to spend years, were it not that duty to my large family seems to demand that I should not be absent from them so far and so much. Thankful for the kindness which I have received from the officers of the Association while in their service, I hope they may find a better and more useful man to fill my place.

From a Lady Teacher in North Carolina.

BEAUFORT, Aug. 29, 1866.

REV. S. HUNT:—Mr. Beals has anticipated the close of the month by a few days, in order that he may receive early replies to his communications. It only gives us a few moments to-day to recall the events of the past few weeks.

Sarah will speak of the various methods devised to keep up the building fund. This occupies much of our time, still the lessons are kept up regularly and without intermission. The Sabbath School is full and flourishing, notwithstanding the Baptists have just organized one in their church. Last Sabbath it numbered over two hundred. The Bible class, at five o'clock P. M., is interesting, and increas-

ing in numbers. The boxes of books and clothing came to hand about the middle of the month. They were very valuable. Grandmothers and *great-grandmothers* are now rejoicing in the nice garments, and calling down blessings on the donors. Mr. Beals hopes soon to take a barrel filled with selected articles up the river. There has been much sickness. Dr. Niles has reported thirty down in one week with chill or intermittent fevers. Under his treatment, however, most have recovered. Secessionism is rampant.

The Atlanta Hotel (used during the war as a hospital, now restored to its owner) is full of boarders of the most virulent kind. The spirit is contagious and change is the order of things, for the time being, all over the city. Not only Teachers, but Yankees, Northern men, and "all who sympathize with them," are denounced in such terms as Southrons glory in using, but my pen would disdain to write. We are sometimes amused with their capricious demonstrations. They will at one time step on one side and "gather up their skirts" to *avoid* coming in contact, and at another walk directly in the centre, and with raised eyes and a stiffened front come in stunning collision with a Yankee's breast. The Confederate five-year old is sternly forbidden to share his candy with the Union three-year old, and the colored boy that has offered his fruit to a Union lady is told to pass on and sell his figs to the Yankees he loves so well. But we notice that *greenbacks* are always taken without any qualms of conscience or stomach, straight from the pockets and hands of the "tabooed" race. A few days ago two white women were walking near the school building and were heard to say, "The niggers think they are going to have a school house, but they will find themselves mightily mistaken," which we understood as a threat. We shall not be sorry when these "boarders" return to their homes.

The Situation.

PERSECUTION IN THE SOUTH.

Below we give a short extract from a report of Rev. J. F. Chalfant, late Pastor of Trinity M. E. Church, Cincinnati, and now Superintendent of Missions for the M. E. Church in Western Georgia and Alabama.

HAS THE GENERAL STATE OF SOCIETY IMPROVED IN THE LAST THREE MONTHS.

Let the following facts answer :

1. *The massacre of colored people at Memphis.* The result is summed up by the investigating committee as follows ; let it go upon the record, and go down to posterity : Colored people killed, 46 ; whites, 2 ; rapes on colored women, 5 ; maltreated, 10 ; robberies, 100 ; houses and cabins burned, 91 ; churches, 9 ; schoolhouses 12. Value of property destroyed, \$130,991.

Most of these colored people were murdered in cold blood ; men and women were shot in bed ; little children were dragged out, and their brains clubbed out on the spot. In one instance, a sick girl, one of the most promising scholars in Memphis, arose from her bed, and rushed out of the flames, but was shot and thrown back and burned to a crisp.

2. *The mysterious removal of two teachers, Foster and Mc Cool, from Corinth, Miss.* They were modest, inoffensive young men, from Ohio. Threats were made against them, of which they took no notice, but proceeded with their school, sleeping in the school-house, for they could find no white family who would board them. One night after a heavy discharge of musketry about their house, all was still and next morning they were gone. They have never been seen or heard of since, though the Mayor of Corinth, and the Freedmen's Bureau, have put forth commendable efforts to find out the men who removed them ; as yet they have learned nothing. A young lady then undertook to teach the school ; she taught but one day, for that night the house was burned down.

3. *The reception of anonymous letters and threats.* One Union man in Huntsville has received as many as four or five, warning him to leave. Threats of personal violence have been made against the superintendent of the work of the M. E. Church. Efforts of a pub-

lic and private character to bring into disrepute the ministers of the Methodist Episcopal Church—the studied effort to prevent our purchasing property for school and church purposes—the circulating of a slanderous report through the societies formed by Rev. Mr. Lakin, in Jackson county, Ala., that he had been convicted of horse-stealing and sentenced to the penitentiary, and had finally run away.

4. *The surrounding of the place of worship in La Grange, Ga.*, where Rev. J. H. Caldwell was holding services, and annoying them from evening to evening, firing as many as thirty to forty shots of an evening, so the whistle of the bullets could be distinctly heard about their heads.

5. The holding of an indignation meeting because we dared to visit Oxford, Ga., and preach to the colored people; and the writing of an insulting letter calling in question the character of one of the oldest and most reputable ministers of the Georgia Conference, for no cause, except he had come back to his mother, the Methodist Episcopal Church.

6. The burning of one church at Jonesboro, Ga., as soon as purchased by the Methodist Episcopal Church; and the burning of a school-house.

7. *The persecution and annoyance of Union men* in other fields, till such men as Rev. Jno. Murphy and Rev. J. W. Talley cry out, "We can not stand it much longer unless the Government protects. Is there no help?—Why do rebels reign?" and the other, "Our persecutions are as great as Wesley's."

These facts, with scores of others that now lie before us, go to show the state of society in this country. Will any man say that the rights of conscience are respected, that Union or Northern citizens are respected?—*Cin. Press.*

TENNESSEE.

THE WICKED GO UNPUNISHED.

It is a very difficult thing for a freedman to get justice in the courts. Almost every day some poor fellow makes his way to Nashville, wounded and distressed. His employer or some other villain, in a moment of excitement, has fired on him with the intention of killing him. The truth is, there is a class in the South who would rather shoot at a negro

than at a fox or a squirrel. They think it sport. They have no regard for his life or limbs. Half a dozen freedmen have been shot dead or dangerously wounded in this county within a few months past, and yet no man has been punished, and I doubt whether any one of the cold-blooded murderers of freedmen I see on the streets every day, will ever be punished. They never will be if Andrew Johnson's policy is indorsed by the northern people.

Your readers will remember that a most bloody massacre occurred some months since in Memphis. Many of the most foul murders that have been perpetrated in any country, were committed in that city; and the murderers are well known, yet no one has been indicted by the grand jury, and no one of them has been arrested. The civil authorities will not punish them, and the military are restrained by that man at Washington, who rose to power when Abraham Lincoln was assassinated. *He has refused to authorize the military authorities to bring the Memphis murderers to justice.*

Now these are sad facts, and they portend evil. The faces of Union men in Tennessee are becoming troubled and anxious, and they have but one hope. If the northern people at the coming elections speak with a voice of thunder in condemnation of Johnson's policy, then all will be well; that is their hope.

I can not think that the great struggle through which we have passed, at the expense of so much blood and treasure, is to end in nothing substantial and valuable; and it does not seem to me possible that President Johnson can be permitted by the Almighty to blast the hopes of the most gallant nation under the sun.

I will add a news item, that Major-General Fisk has been dismissed the service. He is one of the noblest of men, but could not indorse Johnson. His removal is a heavy stroke on the freedmen, and all loyal men here feel indignant.—*Religious Telescope.*

RIOT AT A CAMP MEETING.

A Camp-meeting, near Baltimore, the last of August, attended by both white and colored, was set upon by a gang of rowdies and broken up. Several negroes were badly beaten and wounded, and a

white man, while at prayer, shot in the head and killed. The attack was first made on the colored people, who rallied two or three times and drove their assailants from the ground; but their tents were broken up, their trunks pillaged, the contents burned, and they were finally driven to their homes.

A gentleman, who witnessed the whole proceeding, says :

Many of the rioters were returned Rebel soldiers, and spoke of commands to which they belonged in the Rebel army. One of these Rebel soldiers approached me with a slung-shot in his hand and swore he wished he had the little rifle he fought with during the war; he would fight as hard with it now as ever he did. One large fat man, living in Anne Arundel County, not far from the neighborhood of the camp, who is one of Gov. Swan's registers, was heard to declare before many persons, and in the midst of the rioters, that he was glad it had occurred. He said that at the commencement of the affray he went into a tent to protect some women and children, and a lady told him she did not want his protection, and asked him to leave the tent. He said, with a crowd of rioters around him, that he hoped to God she too might be killed, which the rioters applauded. This same fat register said the Methodists were not as good as negroes; that the Good-d—d Abolition Methodist preacher ought to be shot, and he was glad the meeting had been broken up; that they ought not to be allowed to have meetings, with a great deal more language of similar import.

It was evident that murder of blacks was only part of the arrangement, and that whites were not to have been spared if they made any resistance. Every truly loyal man saw and felt this. A noted Rebel from Baltimore took a very active part in trying to get tent-holders involved in the melee with the negroes.

The riot had been planned for some time and the rioters came to the ground armed with clubs and revolvers, and for several days previously, Rebels in this city and in the railroad cars had frequently been heard to say that the camp would be broken up, and that there would be fun at the camp meeting. Arrests of colored men continue to be made by the authorities of Anne Arundel County, but none of the white rioters are in custody. The riot took place in Ben Harris's district, and

was, beyond doubt, the work of his constituents.

TEXAS.

Gen. Kiddoo, Assistant Commissioner writing to Gen. Howard says :—

The greatest trouble I have in the administration of the affairs of the Bureau of this State consists in protecting the Freedmen from lawless violence. Murder and outrage are largely on the increase. Every mail from the interior brings me reports from my agents, and other trustworthy sources of information, of murders, from one to five at a time, of negroes.

I am left so powerless to give proper protection, for want of troops to sustain my agents and make arrests, that I grow sick at heart, and wonder at the war power of the government leaving this unfortunate class of people, whom it liberated by force, thus exposed to the violence of a chagrined and life-long enemy.

The following is from a letter, written by a Southern-born Texan to a friend in New York:

"Matters are going from bad to worse in Texas, every day. Crimes of violence, especially against freedmen, are frightfully on the increase. Since 5 p. m. yesterday (and it is now 9 a. m.), four cases of murder of negroes have been reported to me, and none of them will be mentioned by the press.

"The loyal element here, white and black, is overwhelmed with gloom. The United States officers, civil and military, in Texas are here on *sufferance*, and have not the power to sustain themselves if attacked.

SOUTH CAROLINA.

Gen. Runkle, commanding at Columbia, S. C., reports, under date, August 1, There is a disposition among planters to drive the negroes from their plantations, on the most frivolous charges, at the time when crops are matured and ready for harvesting, thus receiving for themselves the share which would fall to the freedman. The Provost Court is unable to remedy these evils, as the Judge is commanding a company, and is Post-Adjutant; and I would recommend the establishing of a Freedmen's Court in connection with the Bureau."

MISSISSIPPI.

Gen. Wood, Commissioner for the Bureau, reports from Columbus, the same disposition to take advantage of ignorant freedmen, and discharge them without breach of contract on the freedmen's part. Crime is on the increase, and murders are reported in Noxubee county. A colored man was taken from Mr. Ryles's house, near Palo Alto, and, after being beaten, had his ears cut off and was partially castrated. The civil authorities have not as yet punished the offenders.

District, Jackson—A case of murder oc

curred here which the civil authorities refused to notice. Cases of attempt to kill and running off of colored men by dogs, etc., are reported: they are being investigated. There is only one school, and that in the city of Jackson.

AM. F. U. COMMISSION

Extract from an address of a special Committee of the American Freedman's Union Commission, on the subject of "Education and Religion."

When Emancipation first rendered dependent upon us so many helpless sufferers, all Christians made haste to their assistance, and ecclesiastical societies vied with unsectarian associations in the work of physical relief and secular education. To the honor of the church be it said that no denomination was deaf to the call of humanity and God. These special and localized efforts have done much for the relief and education of the Freedman. But now, in order to perpetuate the results already attained, to secure the greatest amount of good with the least expenditure in the future, to avoid duplication of charities and rivalry of societies, and, above all, to establish a permanent self-sustaining and growing system of popular education, modelled upon the patterns afforded by past experience, a more perfect organization and a more systematic division of labor are required; and especially is it necessary that we should draw with some precision the lines which separate the work of the ecclesiastical from that of the philanthropic associations, and determine whether acting through denominational agencies we will content ourselves with such parochial schools as they may establish, or whether, assigning to them that more distinct missionary work which is quite sufficient to absorb all their energies, we will combine in one national and unsectarian organization for the establishment in the Southern States of that common-school system which is the glory and the safety of our country. Already the various undenominational Freedmen's societies have united to form such an organization, in the American Freedmen's Union Commission, a commission which embraces representatives of all denominations, includes constituent societies in all parts of the North, and during the past year has sustained over seven hundred teachers, and instructed over forty thousand pupils. Recognizing no distinctions of caste or color, it devotes its energies mainly to this one work,

the promotion of popular education in the South.

The education of the South, especially of the Freedmen, is a truly religious work; none the less so because it is undenominational.—Cousin rightly says, "The less we desire our schools to be ecclesiastical, the more ought they to be Christian." Called to this work not only by the claims of country and of humanity but also by the voice of God, recognizing it as His work, entering upon it in humble trust, on His, aiming by it to render the subjects of our education better fitted to be not only citizens of the Republic but children of our Father in heaven, we desire the more that our schools may be truly Christian because they are uneclesiastical. For this purpose we aim to commission only teachers possessing the spirit of true religion, by which we do not mean persons of any particular doctrinal views but such as are attracted to the work, not by curiosity, or love of adventure, or its compensation, but by a genuine spirit of love for God and man; for this purpose our schools are opened with such general religious exercise as our experience in the North proves it practicable for all Christians to unite in; for this purpose in all the schools instruction is afforded in the fundamental duties of the Christian religion as inculcated in the command, "Thou shalt love the Lord thy God with all thy heart and soul and strength, and thy neighbor as thyself;" no less for this purpose do we jealously maintain their unsectarian character, not allowing the peculiar tenets of any particular denomination to be taught in the schools.

While we thus aim to establish a school system which, strictly uneclesiastical and yet genuinely Christian, shall afford a sure foundation for sound morality and pure religion, we rejoice in all the good which the churches are doing by the inculcation of more specific religious truth, for the redemption of the suffering, down-trodden, and degraded in the South. We recognize the importance of their work. Individually participating in their labors in our respective churches, we are always ready as a commission to co-operate with them in all legitimate ways. We are not and can not be their rivals. We are their coadjutors in a common cause. For every faithful church promotes the cause of popular education; and popular education is the ally of the Christian Church.

American Missionary.

NEW-YORK, OCTOBER, 1866.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNUAL MEETING.

The Twentieth Annual Meeting of the American Missionary Association will be held in Galesburg, Illinois, commencing Wednesday, October 31st, at three o'clock P. M.

The reports of the Executive Committee will be presented Wednesday afternoon. The annual sermon will be preached in the evening, by Rev. H. M. Storrs, D.D., of Cincinnati. The Lord's Supper will be administered Thursday afternoon. The Meeting Thursday evening will be addressed by several gentlemen.

All the meetings will be open to the public, and friends generally are invited to be present. Much interesting information may be expected from the work among the Freedmen, and in relation to the general condition of the South.

WANTED.—By some oversight we have entirely exhausted our supply of the APRIL number of the AMERICAN MISSIONARY MAGAZINE for this year. We want twenty-five or thirty copies for binding, and will be greatly obliged to any friend who will send us a copy of this number. Direct AMERICAN MISSIONARY, 53 John street, New York.

NOTE TO THE SECRETARY.

REV. GEORGE WHIPPLE, *Secretary, A. M. A.*

In the Magazine and Paper for June, the sum of \$4500 was acknowledged from an anonymous friend in Massachusetts. As the money was given for the purchase of land and the erection of buildings at Atlanta, Georgia, for the use of the Freedmen, and

was transmitted through my hands, allow me to say that the benevolent donor, Hon. I. WASHBURN, has consented that his name may be given as the founder of "The Washburn Memorial Orphan Asylum." And may I express here the hope that as similar institutions are greatly needed in all the Southern States at the present time, other friends of the Freedmen will promptly seize the opportunity and furnish the means, especially since the exhausted state of the treasury, for the establishment of schools and the support of teachers, renders it wholly impracticable for the Ex.Com. to establish these Asylums from the ordinary receipts, which I am sorry to say fall very far short of what is necessary for the success of the great and increasing work devolved upon the Association.

One such Asylum, at least, is needed in each of the eleven States where slavery has prevailed, and if founded they must be established by Northern citizens. While I exhort others, of far greater means, to consider the destitution of the poor colored people, I desire to do what I can in furtherance of the great object. I find that during the nineteen years of my office, as treasurer of the American Missionary Association, I have received, in the way of salary, fifty-five hundred dollars, and meantime have, with other members of my family, contributed to the Association something over twenty-five hundred dollars. The balance, three thousand dollars, I propose to contribute toward the establishment of another Orphan Asylum for the emancipated, and do hereby hand you the amount.

Yours fraternally,

LEWIS TAPPAN,

Late Treasurer of the A. M. A.

206 Degraw St., BROOKLYN, N. Y.
August 30, 1866.

EDUCATION AND RELIGION.

SHALL THEY BE DIVORCED IN THE ELEVATION OF THE FREEDMAN.

In our September number we copied an article on this subject from the Boston Recorder. In this number, we publish a part of an official communication of the A. F. U. Commission, at the request of its principal Secretary, who says the article of the Recorder "very greatly miscon-

ceives, and so mis-states" the position of the Commission. We feel constrained, however, to express our conviction that the *Recorder* fairly stated the views of Mr. Frothingham, who then spoke in behalf of the Aid Society and Commission, of which he is a member, and whose position he professed to give. He has since been put forward, in the article now copied, as an official exponent of the views of the Commission, a presumptive proof that in his opinion, if not in theirs, the views expressed in the two articles do not conflict. The same desire is manifest in each to take the work of education out of the hands of what they call ecclesiastical organizations, however catholic; to characterize as denominational all their religious teachings, however manifestly from the Bible; to disparage their schools as merely "parochial," and their teachers as sectarian; with a view to promote the interests of one organization which shall embrace "Orthodox and Unitarian," "Advocates and rejectors of the scheme of salvation," and to monopolize in it all the means, and all the opportunities for educating the Freedmen in common or day schools.

Our objections to this line of policy were briefly stated in the July and September numbers of our paper, as resting not merely on the ground of Christian economy, and wise expediency, but because, from the very nature of things, even the attempt to carry it out will cut off large masses from being reached with the doctrines of salvation, and will cause thousands of Christian Freedmen to look with distrust and coldness on the work of intellectual education.

The school teacher has very peculiar facilities for reaching the Freedmen with sound religious instruction, that must not be lost. None others can so readily win and retain their confidence. This is pre-eminently true of those who, while they instruct them in letters, and in the domestic arts—"knitting, sewing, bread-making, cooking"—and all that pertains

to this life, seek to win them to Christ, and lead them in the way of life eternal. God has thus by His providence indicated the combined work of intellectual and religious instruction, and the most effective instrumentality for its accomplishment, and we can hardly regard as true to Christ and His requirements, the effort to dis sever what He has thus joined together, and to take from the Missionary teachers the power, the vantage ground, which, by their schools, they have gained, to speak a word for Christ and eternity.

The official exposition of the Union Commission, evidently includes the American Missionary Association among the denominational agencies, and its schools among the "parochial schools," from the support of which it would divert funds devoted to the education of Freedmen, in favor of a "Commission which embraces representatives of all denominations." What are the facts?

This Association embraces in its organization, and commissions for its work among the Freedmen, Christians from every evangelical denomination, selecting from them, indiscriminately, the very best teachers it can find, having reference both to intellectual and Christian fitness for the work. The "Commission" embraces also Universalists, "Rationalists and Unitarians—who reject the scheme of salvation," and, because of this addition, (we know of no other reason) it claims to be better fitted than all others to educate the Freedmen, and to establish a school system which "shall be genuinely Christian, and afford a sure foundation for sound morality and pure religion." Surely evangelical Christians will be slow to recognize this claim, and transfer to its advocates the exclusive control of their contributions and their labors for the education of the Freedmen.

Objecting as we do, to the pretensions thus put forth, we take pleasure in testifying to the excellent Christian character of many of their teachers. Some of the branches of the Commission, nearly

allied in principle to this Association, are composed wholly of evangelical men, and send forth none but evangelical Christian teachers; others however are based on the principles set forth by Mr. Frothingham and the Commission, and send out all the classes referred to. It is worthy of serious consideration whether these evangelical branches are not, by the prestige which their incorporation into the Commission gives to the doctrines it promulges, preventing the spread of evangelical religion, and increasing greatly the difficulties lying in the way of their own Christian efforts.

As an illustration of the different modes of operation of the two classes of organizations and their results, we make some extracts from a communication in the *N. Y. Observer*, by a pastor of a loyal Presbyterian church in the South.

Similar testimony has been borne to us directly from Christian ministers there, both white and colored. The writer says:

"I have visited about twenty schools in three different States, and carefully studied the mode of teaching and the influence of the teachers on the Freedmen. Several were employed by the Aid Society, and, I believe, carried out fully their instructions, and were wholly innocent of any instruction in the Word of God. As teachers of letters, they were excellent, and enthusiastic in their work. But, in my deliberate judgment, this utter deficiency in religious influence cannot be supplied by any skill or ability in other respects. In this opinion many of the best people on the ground agree."

As one reason for this opinion, after giving some to which we have already alluded, it is added:

"There are not now, and for many years to come there will not be, a sufficient number of persons of any or all denominations sent out to act exclusively as preachers or religious teachers to supply one half the vast field. It follows as an inevitable result, that if the teachers do not teach 'divine teaching and the Word of God,' these masses are wholly unttaught. And this is, to a large extent, the fact. Let me give an instance. With a Christian gentleman from New York I visited contiguous schools, taught by six teachers. They had a very high reputation for superior ability. And their schools showed that they deserved it."

They attended church on the Sabbath in the same district, and listened to an old preacher, grossly ignorant of the Bible, and unfit to do the people good; "there was no Sabbath-school, no visible attempt to teach those two hundred or more children that they had souls, or that Christ had died to save them." The writer asks:

"Suppose these six teachers had been earnestly bent on doing good to the souls of their pupils, had gathered them into Sabbath-school, and taught them out of the Word of God and our Sabbath-school hymns, I ask would not their influence on the Sabbath tell as largely on the welfare of these children as that of the whole week without it? . . . But, combine the influence of both—week day and Sabbath, mental and religious,—and you have an immense gain. In truth, no Sabbath-school teachers in the land have an opportunity to exert so great an influence for good, and in preparing the colored race for the future that is opening before them, as these teachers."

In relation to the results of the two methods of labor, the writer says:

"The results of the two classes of influences are already felt more widely than the evangelical people of the North have any idea of, and, in my judgment, they ought more carefully to weigh the subject before deciding to which of these agencies to give the material and they solicit. As one who has seen the working of both systems, I beg of you to give us religion, with education, not education without religion."

QUESTION ANSWERED.

In the August Magazine and Paper was an article headed "The Grand Opportunity," ending with the following question: "Has the Church, have our Christian communities, no Vanderbilts, no millionaires, no men of large means, who can see and improve, in some one of the above methods" (alluding to school-houses, Normal schools, etc., for the Freedmen), "this GRAND OPPORTUNITY."

Permit, Mr. Editor, an old friend of the Association, to answer this interrogatory. There are "in the Church" some millionaires and many persons of "large means," but few of them "see and improve" the opportunities offered to do good, in a Christian and philan-

thropic way, according to their means. While a Vanderbilt, with princely generosity, presents to Government a vessel said to cost a million of dollars; while a Peabody gives a larger sum to erect houses for the poor in London, besides liberal appropriations for public institutions in his native land; and while a considerable number of other public-spirited and generous Americans give largely to various objects of popular interest, we do not see that Christian men give, with similar liberality, to religious and philanthropic institutions.

What is the reason? Is it that men of the world are more generous than Christians? By no means. It may startle some, who do not remember the sayings of the Lord Jesus Christ on the subject, when it is said that the possession of great wealth is ordinarily *prima facie* evidence that the possessor is not a Christian, especially if he amasses it. It is the duty of a Christian to distribute, not to amass. "Lay not up for yourselves (this includes families) treasures upon earth." How then can a Christian, I do not say a professor of religion, lay up a million of dollars? And if a man inherits great wealth, or acquires it in business, before he is converted, is it not almost certain that while he retains his treasures he will not give his heart to God? "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God," or become a Christian. This is a general fact.

The very process of accumulating, *unaccompanied by a generous distribution*, hardens the heart, gives power to our selfish propensities, and unfits a man to be a good steward of Christ. We must not then rely upon the benefactions of Christian professors of great wealth to found or sustain institutions of a missionary character. Men of business, imbued with the spirit of our divine Lord, will expend money, as it is earned, for the honor of Christ and the good of their

fellow men. Making a Christian provision for their families, and such provision only, they will be their own executors. Such a man will not dare to be a millionaire, or run the risk of being one.

A true Christian then will think more of *using* than *laying up* his gains, and will use them for the good of others, including those dependent on him, rather than for the supposed good of himself or his family at a future time. Above all it will be his daily prayer, "Lord, what wilt thou have me to do?" In this way successful persons can, and will, give away during their lives larger sums in the aggregate than is sometimes given in donations that appear, as they are, truly splendid.

There are many persons in the Church, and some of them are among the readers of your publications, who are making money as fast or faster than Commodore Vanderbilt made money, during the largest part of his life. Should it not be a serious question with them, "Am I living as a steward of the Lord Jesus Christ, living as if I believed that it is more blessed to give than to receive, giving to the cause of the Redeemer as the Lord prospers me, as one who will certainly, and may suddenly, be called to give up my account to Him who 'searcheth the reins and hearts?'"

A pious woman, on hearing that a deacon of an evangelical church had died leaving to his heirs three hundred thousand dollars, exclaimed, "I wonder that he dared to die so rich." Her study of the precepts of her Master had taught her the danger of riches in connection with the welfare of the soul, and her observations had shown the wisdom of the New England preacher who exhorted his hearers to give liberally to the cause presented to them, saying, "Give, give freely, and you will have enough left to ruin all your children."

Let all, especially rich professors, take heed lest while they are prosperous in their worldly concerns, faring it may be

sumptuously every day, they give only the crumbs that fall from their tables to God's poor, who are destroyed for lack of knowledge.

Our Saviour said: "For ye have the poor with you always, and whensoever ye will ye may do them good." But it is rare if ever, that such an opportunity exists as we now have to do good, on a large scale, to our fellow-men, our countrymen, who if not in chains are in the fetters of ignorance, and under severe deprivations. Four millions have been, under the good providence of God, emancipated, and now lift up their imploring eyes to us. They are ignorant and need instruction; they are houseless and naked and need aid; and they implore us, in the Saviour's name, to help them in this their great extremity. His ear is open to their cry, and His eye is upon the coffers of the rich man, while He points him to the suffering Freedmen, and to the judgment seat. *

EDINBURGH.

Public Meeting in the Free Assembly Hall.

A public meeting, to hear addresses by the Rev. Dr. Patton and the Rev. Sella Martin, a deputation from America, in behalf of our work among the Freedmen, was held on the evening of Monday, July 2. There was a large attendance, the hall being filled in nearly every part.

The Rev. Dr. Guthrie occupied the chair, and among the gentlemen on the platform were—Dr. Begg, Dr. Blackie, Dr. Andrew Thomson, Rev. W. Arnot, Rev. Alex. Mackenzie, Rev. Thomas Main, Rev. D.K. Guthrie, Mr. Thomas Nelson &c.

Dr Guthrie, in introducing the deputation from America said, their country has occupied a large space in the thoughts, and I hope not a small one in the prayers, of many in our own land for years gone by. It was not the interests of their government as a Federal Union or as a Republic—but it was the bearing it might have on the great question that so deeply interested our people, the abolition of slavery, that made him rejoice in the success of the Northern arms; and rejoice to see

the black man, whom they were compelled by necessity to call into the ranks, fighting the battle of his own freedom, and even helping to save the State. These things led us to take the deepest interest in this great controversy; and I confess that when, out of the dust and confusion of the earlier stages of the controversy, this battle stood forth as a great fight for liberty, for the rights of humanity, and for the extinction of the greatest curse that ever fell on mankind, I felt a stern joy in listening to the roar of the cannon—their iron mouths have seldom been opened in a cause so good. (Applause.)

Would it had been otherwise; would that other voices than theirs had proclaimed liberty to the captive; would that the master had gone scatheless when the bond servant went free; would that influences as genial had melted the chains of slavery as those that melt the chains of winter, and set the streams singing on in freedom. But God ordained otherwise. America is an example of the observation often made, that while individuals are punished in the next world, nations are punished in this. Ours was a happier fate. We were also verily guilty concerning our brother; guilty as our brethren in America—let me tell the people of this country, perhaps more guilty, in so far as Britain forced slavery on her reclaiming colony. And what cause for gratitude and astonishment has our land that we suffered so little for our crimes; that the only penalty we had to pay for long years of sin was the cheap one of some twenty millions of money. Set against the five hundred millions of American debt, set against a gigantic and intestine war, set against a country rent asunder, set against cities laid in ashes, happy homesteads burped to the ground, affluent families reduced to poverty, fair fields covered with carnage and rivers running with human blood—our twenty million pounds was a feather in the balance. (Applause.)

[Speaking of our great work, he said,] they have a great work to do there; having begun a task almost as gigantic as the war which they have finished. The misdeeds of two centuries are not to be removed in a day, or in a year, or perhaps in a whole century; but America has sheathed her sword to address herself to a no less noble duty. There they

are endeavoring to raise the fallen, and make the negro fit for the freedom they have bestowed upon him—to educate him, to train him to habits of voluntary and remunerative industry, to make him a christian, and to make him a man. (Applause.) This is the work which our brethern are here to tell us of; on behalf of which, to ask our prayers and to solicit our support.

We tell of Bannockburn; we boast of Waterloo. If a nation is to be honored for her bravery, no nation in the world ever marched to the battle field with more indomitable courage, or made out her purpose with more determined zeal than was shown by America. But she earned for herself brighter and better laurels than those that are dyed with blood, in the care she took for the comfort and best interests of the men that fought beneath her stars. It was a new thing under the sun. I did not see it in the old war that closed with Waterloo, nor in our Crimean war, nor in our Indian war. There is nothing new, says the wise man, under the sun. But here is something new—a nation, rising to the full measure of its duties, resolving to put a Bible in every soldier's knapsack, and send a band of Christian volunteers to follow their armies to the camp, to follow them into the hospital, to follow them into the battlefield, where the dying soldier finds one at his side to pray with him, to take his last message to his mother, and turn his last expiring look on Him who died for sinners.

Ladies and gentlemen, meanwhile we have a work to do. Four millions of slaves have been suddenly emancipated in that country. They are uneducated; they have never been trained to voluntary labor; they have never, many of them, been taught to read one syllable of the Word of God. They have been cruelly oppressed for long years. The very springs of manhood and self-reliance have been crushed within their bosoms. They are homeless, they are helpless, they are bleeding, they are utterly broken. And, honoured gentlemen, (turning to the deputation,) you have determined, so far as in your power, to right their manifold wrongs, to train them to honest industry, to educate them in knowledge, *secular and divine*, to open to them the unspeakable blessings of the gospel, to feed the starving, to clothe the

naked, to take the homeless and houseless beneath your fostering wing, and make them worthy of the freedom which, to your honor more than theirs, you have bestowed upon them.

Ladies and Gentlemen, this is the work in which they seek our aid. America is, I am assured, exhausted, impoverished to a degree which people in this country have no conception of. They seek our help. They deserve our help. I ask it for America's sake. They have fought a good and great fight, redeeming not their own honor only, but the honor of our common race and of our common Protestant and Christian faith. I ask it for the negro's sake; stretching out hands, that still bear the mark of the cruel fetters he implores our kindness. And last, but not least, I ask it that the expressions of our friendship and sympathy may bind the two nations for ever and for ever together—(loud applause)—may confound the hellish schemes of the wicked men who, fiend-like, can coolly contemplate a rupture, and by the violence of their newspaper and platform and parliamentary language, sow the seeds of a quarrel between the two nations that are the hope of the world—to which the world, groaning under its wrongs, looks panting for life and light and liberty. Such an event I would regard as the greatest calamity that could befall this earth, the greatest and most accursed sin that it were possible for men to commit. [Applause.]

He then introduced Rev. Sella Martin, who was received with applause. He said he was reminded, while the chairman was speaking of the devastations of war in America, of the message President Lincoln once issued to Congress, the closing words of which were these:—"It may be that the Almighty has determined that the wealth which has been piled up through the labor of the slave shall be scattered—that for every drop of blood drawn from the veins of the slave there shall be an answering drop drawn by the sword from our veins—that if this be so, I must repeat, as it was said in the olden time, 'the judgments of the Lord are true and righteous altogether.' This was almost literally fulfilled. The whole South has been devastated; the whole North has been drained to carry on the war; and on that account, when the war

ended, the slaves were not able to go to work.

Mr. Martin then spoke of the prejudice that had existed against the blacks, its gradual yielding, under the anti-slavery agitation, and its final breaking down under the pressure of war.

For the promotion of the present movement, we had to depend in America on those who had always been faithful to the anti-slavery cause. Those who had been converted to the same view by the civil war were not yet prepared to make sacrifices for their new opinion. We were compelled to appeal, therefore, to the people all over the world, who had always abhorred slavery and labored for its abolition. We had a claim on this country on the ground of reparation, for this country had been concerned in planting slavery in America, and since, to a great extent, this country had reaped the benefit of the labors of the slave, they should now give their help to them in their time of need.

The negro population, Mr. Martin went on to say, was one of the finest missionary fields in the world. The negro was naturally susceptible to religious influences. They had shown that in their patient endurance during the civil war, rather than rise upon their oppressors with the insurrectionary knife, though they had shown also their courage in the field when a proper opportunity was afforded them. If they now received Christian instruction, they would raise up among the negroes not only missionaries to their brethren in America, but to their own race in Africa also.

Some of the best, and purest and wealthiest people of the North were now working among these freedmen. Mr. Martin mentioned a touching instance of this in the case of a young man of good family and of opulence, who fell a victim to climatic fever in laboring among the negroes, by whom his memory was held in such affection and veneration that the young man's friends were constrained to yield to their pathetic petition that his dust might be left among them as a remembrance. And that young man's affianced bride, also a lady of position and in affluent circumstances, was now engaged in the same philanthropic work. These Christian men and women would work on though they should be left unaided, but they trusted that

they would have a favorable and a hearty response to the present appeal for help.

The Rev. Dr. Patton next addressed the meeting. He said—If I were to select a theme on which to speak to an audience in Scotland, I know not that I could select one more congenial to your feelings than that which represents both America and liberty. For America stands identified with not a few things with which Scotland stands identified—with the Protestant religion, with general education and intelligence, with an open and universally circulated and studied Bible.

At so great a distance, however, it is not strange that we have not been understood in this country, in our institutions, in our habits, in our conclusions of opinion, in our political differences, and in our civil war. It has not been known how difficult it was for us to secure the overthrow of slavery by mere moral agitation. How long would it take, in this country, to remove any system of iniquity entrenched behind property to the amount of £400,000,000? It was no easy thing to overturn in America a system represented by that amount of capital, and to overturn it with the consent of the very men who held that capital—for it was a thing they had within their own control, in their respective States.

The anti slavery party had long labored to overturn that system by moral means, but God saw it to be necessary to resort to other than peaceful measures. He took the sword of war, and with it He cut out the cancer that was eating out the very life of our nation. And when God thus acts, it is to prepare the way for Christian effort. His judgments follow rejected truth, and prepare the way for the triumph of right. Hence the sword was God's iron ploughshare, driven beam deep through the matted roots of sin that there might be in time a glorious harvest. And now God would have us, in the furrows left by the plough of war, to fill in the seeds of truth and righteousness.

The Rev. Doctor gave an exceedingly interesting account of the progress of President Lincoln's mind until it culminated in the Proclamation of Emancipation, and the enrolment of the colored man in the armies of the Republic, and concluded with an appeal for aid.

The committee, he said, is not able to meet the expenses that are falling on them for the instruction of the people, and for the erection of the schools. Those advanced colored pupils that ought to be taken by the hand to be trained for teachers are now coming forward, and forty acres of land with a large building of 100 rooms, erected before the war, have been offered to us for a Normal Seminary, but we have not a penny in our treasury with which to purchase it. The committee did not dare to say—No; and they cannot dare to say—Yes. It will be seen, therefore, how necessary it is for us to invite our Christian brethren in all lands to come to our help. And it should be stated that, as many school houses are now preparing at the South, any individual or church contributing *fifty pounds* and upwards, may have his or its name given to a school house of a size proportioned to the amount contributed. Perhaps some wealthy man will have the Normal Seminary named after himself by the gift of ten thousand pounds! What a monument that would be for all coming time! There can be no international bonds so strong as those that grow out of international charities.

Dr. P. concluded by an earnest solicitation for practical, efficient, and speedy help. Every dollar given now might be worth ten given after a lapse of time.

Eloquent addresses were then made by Rev. Dr. Andrew Thompson, Mr. Arnot, and Dr. Candlish, which we should be glad to publish, if we had room, and a resolution was unanimously adopted that the addresses delivered by the friends from America, carefully revised, should be widely circulated—that they should be sent down, with whatever weight this large and influential meeting may have, to all the ministers of the Free Church of Scotland, with the view of inducing them to follow the example of our United Presbyterian brethren, and have collections in aid of this great object.

EDUCATE THE FREEDMEN

We copy the following article from the *New-Jersey Journal*. It was written by the Rev. Hollis Reed:

The war ended, its purposes accomplished, the slave free, and what next? The ruins of the war are to be repaired, and many things remain to be done. But whatever

be done, or left undone, He that has come down and delivered his poor, oppressed captive from the "iron furnace" will not hold us guiltless if we do not come to *their* aid in this hour of their need, and of the special Divine interposition in their behalf. It is pre-eminently *our* work, and a work suited to test our benevolent principles, and our loyalty to men and God for some time to come.

But what should we do? No doubt, the bodily wants of the freedman must first be relieved. Hungry, naked, and homeless, he must be fed, clothed, and housed. But in doing this, which must not be left undone, we have no more than passed the threshold of duty. The great field is before us.

Their future status as a people and their coming destiny seem suspended on the present crisis, and the destiny of the one hundred and fifty millions of Africa seems, too, included in that of that four millions who are now making their exodus from the land of bondage. And what above all things can we do the most effectually to aid them at this eventful crisis?

The most effective, permanent, far-reaching, hopeful element of power by which they may rise, and assert and maintain and fulfill their mission among men, as men, is *education*—a thorough, practical, Christian education. "Knowledge is power," but not a power for good unless it may be sanctified knowledge. This alone can generate in a people the elements of character, and cherish the principles and practices which cannot fail to lift them up. With the help of this potent agency a people can scarcely fail to rise.

But what is the most hopeful of the people in question, they have the most eager longings for just such an education; and as fast as opportunities are furnished, no people more rapidly profit by them. There is nothing in the present history of the African now in this country so marked and universally conceded by all who have had the opportunity of knowing. This is a most hopeful sign, and unmistakably prophetic of their future destiny. As they emerge from the dark cloud of their former servitude their first, strongest, prevailing aspirations are for education. Is not this an inspiration of the Almighty indicative of the future purpose for which it is given? Nothing of this is observable among the poor whites of the South. The emancipated, if they would accept it, from a thrall-dom scarcely less debasing than that of negro slavery, show no ambition to rise, no aspirations for learning, or for any of the means for attaining a higher level.

And the same was but too true of the emancipated slaves of the West Indies, or these faint aspirations for a higher condition were but too effectually suppressed by their supineness, the worse than indifference and neglect of the former dominant class. What the black man now needs and what alone can meet the exigency of his case is a prompt

and hearty response on our part to those yearnings of his for that knowledge which alone can lift him up."

AFRICA.

HELP NEEDED.

During the War of the Rebellion, very little effort was made to secure reinforcements for our Mission in Africa. Such was the demand for men of the right stamp, in our own country, that such appeals would have been of little effect. The circumstances are now changed. God has graciously given us peace, and great commercial prosperity, and Christians cannot turn a deaf ear to the cries for help from toiling, fainting missionaries in Africa. That country was never more open to Christian effort than now; the people never more needy; they are perishing for lack of knowledge; the fields are white for the harvest, and the laborers few. Are there not some of God's servants preparing or prepared, to preach the Gospel, whose hearts He has inclined to the work of Missions, who will respond to the call, "Here are we, send us!"

We do not overlook the wants of our Southern field, nor would we have it forgotten for a moment; but the Master requires that we should regard the world as the field, and we doubt not there are some whose duty it is, and who, we hope, will feel it a privilege to go to the heathen, while others labor at home.

MENDI MISSION.

[Extract of a letter from Mr. Clafin, to a friend, dated July 4th, at Lawanna, on the Big Boom River, a new station opened by Mr. Clafin since his return to Africa.]

We have a lovely situation, our house being only about two rods from the river, and we can see far both ways, so that from one place in my room we can see the upper and the lower turn of the river, both at once. We are only about twenty rods from a large native town, so that we can go in at any time and see the people. Mrs. Clafin finds many opportunities of administering to the sick,

thus doing them good, and interesting them at the same time in the mission. We have frequent calls from the people and children, but as yet see no evidence of any one's feeling interested in his soul's salvation.

O! if you could see this poor benighted people so sunk in degradation and heathenism, I don't know what you would think. I know your sympathy would be excited and you be led to ask with us, "Who or what can ever do them any good?" I trust you would also look with hope to the promises of our Saviour just before his death, and as you remember the numbers that were converted at the first fulfilment of these promises, be led to labor on and pray fervently for this people. We have rejoiced to hear of the good news from our own country, of so many in many places turning to Christ. O, that there may be many who will be willing to take their lives in their hands and go forward and aid in the great work of spreading the Gospel.

From Mrs. Mair.

LAWANNA, BIG BOOME RIVER,
WEST AFRICA. June 6, 1866.

As I write a babe has just died in the native town, and such an awful howling its mother and the other women have set up. I can give you but little idea of the lamentably *hopeless* kind of a cry the heathen raise when death comes among them; you never heard anything the least like it among civilized people. They have no hope in the death of their little ones, as a Christian mother has, and the noise they are making has such a hopeless sound. Truly, they sorrow as those who have no hope. Oh for light in this dark place!

MURDER OF THE REV. J. FREDOUX, MISSIONARY AT MOTITO, SOUTH AFRICA.—"On Monday, the 19th of March, Mr. Fredoux left Motito on a pastoral visit to Morokwain. On Tuesday night a trader, named Nelson, arrived at Motito and there falling in with a couple of men of the same stamp from the Transvaal country, he obtained brandy from them, and, becoming more or less intoxicated, conducted

himself in the most shameful manner at the station; so much so that he was instantly ordered off by the natives. With the utmost barefacedness and audacity he proceeded to Morokwain, whither Mr. F. had gone. He had already heard, by a despatch, of Nelson's conduct, and felt it his duty to demand he should at once return with him to Motito or Kuruman to be judged. Finding Nelson unwilling, he sought the assistance of the chief man of the place to compel him to do so. Mr. F., with a number of people, went to Nelson's waggon, for the purpose of insisting on his going; and he, finding that resistance was useless, waited til Mr. F. came near the waggon, when he ignited about 175 pounds of gunpowder.—Nelson himself was blown to atoms, whilst Mr. F. and several of the natives (the number is uncertain) lay like a heap of cinders on the ground behind where the waggon stood, his boots being all by which Mr. F. could be distinguished from the natives beside him.

"Thus perished a servant of God, beloved and valued alike by his brethren in the Mission field, and by the natives, whose privilege it was to be watched over by him, and to be taught the way to that home to which he himself has been so suddenly and unexpectedly taken."

This is not a solitary instance of the degradation exhibited in the character of European travellers in South Africa. In one of his latest reports Mr. Moffat gives in few words a dark picture of this class of men, who, by their example, teach the natives the most appalling forms of vice and misery, and then return home, and, by their malicious misrepresentations, strive to vilify the good name of their countrymen, who are toiling with self-denying perseverance for the social and religious elevation of the aborigines. Mr. Moffat writes as follows:—

"The influx of so many white traders in pursuit of ostrich feathers has exerted a baneful influence on the morals of the natives with whom they have come into contact. The conduct of most of these is a crying disgrace to the name they bear, as well as to the color of their skin. Some of these have been heard to say that, as they are in a country without law, they can do as they like, and they do do things which make the natives themselves blush. Had we here Burtonians of the Anthropological school, we should like to point them to this and then to that, and ask them when savages are to be civilized under the system they so shamelessly advocate. It goes counter to all that is pure, honest, honorable, lovely, and of good report, ruining both soul and body by swindling, falsehood, and filthiness we will not define, enough to bring down the vengeance of Heaven. There are, however, honorable exceptions to the above, but, alas! they are few."

THE EDUCATION OF THE NEGRO.

The following is from the 'Press,' Augusta, Ga. Why will the Southern press persist in these slanders against christian ladies!

We stated, some time ago, that the Inferior Court of this County proposed making arrangements for the establishment of free schools for white and colored children. We presume that the want of funds has prevented that body from carrying out its intention in this respect. It is to be hoped, however, that the subject will not be allowed to drop, but that measures will be taken as soon as possible to establish such schools.

The education of the negro should engage our earnest attention. They are now, by proclamation, free; and by law, citizens. It should be our duty to make them good citizens; and without education they cannot become good citizens. To have them educated by our enemies is an unwise policy. It teaches them to look upon us as their enemies instead of what we really are, their only true and sincere friends. We should, therefore, take this matter in hand, and establish schools for them wherever necessary, and furnish Southern teachers, who will not waste time in making them sing "Down with the Rebels," and urging them to believe that the people of the South dream of nothing else but to harrass and oppress them. It will harmonize the races, create better feelings between them, and, we believe, work for the general good. Besides this, it will enable the patriotic, self-sacrificing females of New England to remain at home, and make "apple sass" and abuse the wicked 'South' at their little convivial back-biting tea-parties.

This will be more in accordance with their tastes and literary accomplishments; and much more agreeable to them; and, we are free to say, that it will be much more agreeable to our people. We are exceedingly obliged to them for the devoted interest which they have shown in the educational and spiritual and musical welfare of the negro; but we hope they will not put themselves to any trouble on this account, and, if they should come out this way again, that it will be "when they can't stay so long" as they did before.

But, badinage aside, we seriously think that some steps should be taken by our people to

educate the negro. In Mississippi, some of the Professors of the University of that State and other gentlemen, have united in a circular on this subject, which they strongly advocate and urge upon the attention of the people. They state that, in Oxford, they have established a Sabbath School at which religious and secular instruction is provided, and are of the opinion that it will work well.

We do not know whether the County is, as yet, able to move in the premises; but we fear that neither the Inferior Court nor the City Council has the means to procure suitable buildings and pay the teachers, and provide for the other necessary expenses. But something should be done, and the sooner the better. We therefore suggest that, at the next meeting of the City Council the subject should be referred to some Committee to enquire into it and report upon it as early as possible.

RATIONS DISCONTINUED.

WAR DEPARTMENT,
BUREAU OF REFUGEES, FREED-
MEN, AND ABANDONED LANDS. }

Washington August 22, 1866.

CIRCULAR No. 10.

In accordance with the instructions of the Secretary of War, it is ordered, that on and after the 1st day of October next, the issue of rations be discontinued except to the sick in regularly organized hospitals, and to the orphan asylums for refugees and freedmen, already existing, and that the State officials, who may be responsible for the care of the poor, be carefully notified of this order, so that they may assume the charge of such indigent refugees and freedmen as are not embraced in the above exceptions.

O. O. HOWARD,

Major-General, Commissioner.

OFFICIAL:

WHAT ARE YOU LIVING FOR?—A pastor walking out recently, met a little girl belonging to his flock. As they walked on together, he spoke to her of her studies, and was pleased to find her manifest an interest amounting almost to enthusiasm in the cultivation of her mind. "But why, Ellie," asked the pastor, "are you so anxious to succeed in your studies? What do you mean to do with your education after it is finished?" "O sir," said the girl. "I want to learn that I may do some good in the world. I don't

want to die without ever having been of use in the world, by living in it."

Noble purposes! who of our young friends are studying and living to so good an end? Who of us are making an every day impress for good on the hearts and lives of those among whom we move?—*Evangelical Messenger.*

THE FREEDMAN.

BY CASPAR BUTZ, OF CHICAGO, ILL.
Fictional or fact.

[Translated from the German.]

The days have shortened; the cold winds moan,—
What wanderer crosses the field alone,

Facing the wintry weather?
With weary feet through the wood he goes;
The fading twilight a pale gleam throws,
And the mists of the evening gather.

Dusky his features; and woolly his hair,
Torn and dusty, and faded with wear,
I see the blue coat of a private.
On his shoulder he carries the Union gun,
From the great campaign; from the victory won,
He hastens his home to arrive at.

The Union! in darkest days of all,
He rushed to battle obeying her call,
When life or death was the guardron!
In the last great fight his bayonet shone,
And now he comes back with joy to his own,
Released from slavery's burden.

He hurries along the lighted streets,
But his eyes he scarcely raises
To the marble walls; and, of all he meets,
None welcomes him or praises.
With timorous step that trembled not
In the wildest roar of cannon.
When Petersburg yollied her deadly shot,
He shuns every white companion.

And farther and farther, with weary feet,
Through the city's darkening mazes,
He hurries: and still no man does he meet
Who welcomes him or praises.
But here, where the cabins stand in a row,
Whither his footsteps have tended,
The joy of home in his heart doth glow,
For his pilgrimage is ended.

Softly he knocks at the lowly door;
On the doorstep his musket rattles;
Inside his little one plays on the floor,
And listens amid his prattles.
He opens—"Oh, father!" shouts at the sight;
"Here he is, home again, mother!"
And child, and husband, and wife, with delight,
Are kissing and clasping each other.

Home again, home again, happy and free!
In his arms his baby he to-sses.
"Geeat was the boon, and worth more to me
Than ten times my struggles and crosses,
For you the money may labor earn,
For you the pursuit of pleasure
'Twas a SLAVE went forth, but a MAN returns!
The sword has won Liberty's treasure."

There's a crashing knock at the cabin door;
The panels shatter and shiver.
He springs to his rifle—on picket once more—
"Who's there?—the Union forever!"
"In the name of the State!" the Sheriff begins,
"Arrest you—the handcuffs are ready—
No nigger allowed to carry a gun!
All right—to jail with him—steady!"

The days have lengthened; the March winds moan;
What wanderer crosses the fields alone,
Facing the wintry weather?
Oh, Freedman, the leaves of thy laurel are shed,
Thou wanderest silent, with drooping head,
And the mists of the midnight gather.

Children's Department.

WHAT FRANKIE DID FOR THE FREEDMEN.

Frankie is not yet eight years' old. It is only a few months since he ceased to consider the *Congregationalist* an unmitigated nuisance, which took up his mother's attention when he wanted to talk to her, or show her the pictures in his "scrap book." But now the children's column has a charm for him, and he waits with impatience for his turn to read the once detested newspaper. He does n't read much but the stories yet, though I hope he will by-and-by.

"I wish this paper had more stories in it," said he one day as he laid it aside.

"There is something on the inside of that paper which would interest you, I think," said his mother; and taking the paper she pointed out to him a description of the destitution of some of the Freedmen. Frankie took the paper, and read how the poor people suffered for food and shelter, and warm clothing, and how many who wished to learn to read had no books. He felt very sorry for them. He understood as well as such a little happy boy can, what it was to be a slave, and how all these men and women and little children had been made free by the great rebellion. He was glad they were free. But as he read that they were poor, and homeless, and suffering, the thought came, "I might do something for them. I've got lots of books, and old jackets, and things."

He was not long revealing his thoughts to his mother. "It says, 'send them some of your partly worn clothing,' mother, or some books, and I have some things that I can send. There is my grey jacket. I didn't half wear it out before it got too small for me. May I send that?"

Frankie's mother was glad to see her little son ready to do what he could, and she told him the next day they would look up whatever there was to spare for the poor Freedmen, and put it into a box, and send it to Boston.

"I may send some of my books, may I not, mamma?" asked Frankie. His mother gave her permission, and told him he could go to his room immediately, if he wished, and select such as he thought he could spare. So Frankie went off up stairs.

He was gone a long time, and when he returned he brought an armful of books, and laid them on the sofa by his mother's side. She looked them over with some curiosity to see what her little son selected.

"Why, Frankie! you have brought all your best books. Here is "Line upon Line," and "Peep of Day," and "The Water Cress Girl"—you read these every Sunday. How can you spare them?"

"Well, mother, the piece I read in the paper said, send the interesting books, not the ones you don't care much about. I have kept "Precept upon Precept" to read Sundays. At first I thought I would keep "Peep of Day," because I like that the best, but then it tells all about the Saviour, and who knows how much good it may do some little black boy or girl? So I concluded to let it go." And the face of the boy was as radiant as the morning, as he said it.

"Well, you can do as you please, but don't you think you'll be sorry when all your best books are gone?"

"No, I shan't, I am sure, for I shall think how pleased those poor little boys will be to read them."

So the books were laid aside to be sent away when the packages should be ready.

A good many times in the course of the day Frankie came to his mother from the closet or the garret, bringing some article which he had outgrown or laid aside, to ask permission to send it to the Freedmen. His little heart was thoroughly engaged in the work, and he was as grave as if the cares of a nation were resting on his bright young head.

Evening came, and he sat by the fire thinking—thinking so deeply indeed, that he did not hear till his mother had asked him three times to put a stick of wood into the stove. She noticed his abstraction, but said nothing, thinking, "It will come out, what he is thinking of so deeply, after a while." And it did.

"Mother" said he, "I believe I must send my 'scrap book.'"

Now Frankie's scrap book was his greatest treasure. It had been made of pictures saved from stray numbers of *Harper's Weekly*, which his grandfather had sent to him, or from any other paper which fell into his

hands. Every picture had its history. This came from a leaf of one of his mother's picture books—one which she had read and looked at when she was a little girl; that was sent him in a letter by Aunt Mattie; this, of a little girl's head, was saved and prized because it looked like Cousin Fan. How could he part with it? His mother understood all—how hard the struggle would be, and what a sacrifice he must make in parting with what had afforded him so many hours of pleasant employment. He had pasted the pictures into the old ledger with his own hands. Some of them he had spent hours in coloring with his little brush and box of paints.

It would be a sacrifice indeed, to let it go, and one that the mother would gladly have spared her little son. The suggestion of parting with it, would never have come from her, but since Frankie had himself proposed it, would she do right to discourage him? After a few minutes' thought she said, "Well, my son, if you think you ought to send it you can do so, but perhaps a book to read in would be better for them than a picture book, and you will miss your scrap book so much that, you had better consider it well before letting it go.

"The papers told about sick children, and I think when they are getting well they would like to have a picture book to look at," said Frankie.

But he still hesitated, and went to bed unable to make up his mind. The next day, while his mother was putting together some articles, mending a little rent here and there to render a garment tidy and warm for some poor shivering creature, Frankie sat and looked his picture scrap book through for the last time. Then he took his lead pencil, and wrote in a coarse, scraggly, boyish hand, "For the sick children of the Freedmen to look at while they are getting well. Sent by Frankie H." And then he came and laid the scrap book on the pile, to be sent away, and looking up in his mother's face, said with a sweet smile, "It is more blessed to give than to receive, mamma!" M. A. C.

DONATIONS

RECEIVED IN AUGUST.

MAINE.

Bath. "A Friend" at State Conf.	1 00
Fryeburgh Cong. Ch. to const. REV. DAVID B. SEWALL, D. D., L. M.	46 36
Garland. Cong. Ch. & Soc.	8 00
Hallowell. F. Littlefield for <i>Orphan Asylum</i>	1 00
Hampden. C. E. Hicks	1 00
Industry. Rev. A. R. Plumer	10 00
Portland. "A Friend" \$160, Rev. F. Southworth \$2	162 00
Robinson. Friends	2 40
Searsport. J. Y. Baker	1 00
South Berwick. Cong. Ch. & Soc.	34 88

NEW HAMPSHIRE.

Fitzwilliam. A. N. Townsend	2 00
Goffstown Centre. Saml. Poor \$5, Mrs. Caleb Martin \$2, Mrs. S. Poor, Dea. E. P. Sargent, E. W. Martin, Mrs. E. Whitney, S. Hoogman, Geo. Poor and Mrs. G. Flanders \$1 ea., Others 2.	16 00
Hollis. Young Ladies, by F. P. Wood \$30, estate of Rev. Noah Emerson \$20, by E. T. Wheeler	50 00
Keene. Isaac Rand \$572 50 for <i>school building and Chapel, Memphis, Tenn.</i> , E. R. & L. J. 500, ea.	573 75
Mason Village. E. G. Heald	3 65
Minford. Friends for <i>Orphan Asylum, Wilmington, N. C.</i>	5 00

VERMONT.

Bakersfield. Reid Page	100 00
Barnington. "A Friend"	5 00
Burlington. H. M. Hamilton	1 00
Chelsea. Coll. (additional)	5 00
Corwall. F. A. Soc., one box C.	
Ensburgh. Coll.	72 25
Fairfax. J. H. Farnsworth \$5, Mrs. M. Drew, Samon Howard & H. C. Safford \$2 ea., Others \$18, 60	29 60
Fletcher. Mrs. S. S. Hook	2 25
Georgia. Ladies' Soc., one bbl. C., by H. M. S. Lonsderry. Mrs. B. Gibson \$5, Mrs. T. Stowel & Mrs. B. Combs \$2 ea.	9 00
Lunenburg. Cong. Ch. & Soc.	4 88
Milton. Coll. \$8 85, Mrs. S. A. Fairchild \$2 50	11 35
North Cambrige. John Kinsley	10 00
Sheldon. Coll.	26 00
Springfield. F. Parks to const. Mrs. Nancy P. Howe, Mrs. Adna P. Beach and Mrs. Elizabeth Newton, L. M's.	100 00
Stratford. Mrs. J. S. Morrill \$25, H. C. Haten \$3, L. V. Holmes & J. D. Buzzell \$2 ea., Others \$10.24	42 34
Westford. Coll.	42 53
Winham. Estate of Rev. Henry Hastings, deceased, for <i>school building, Memphis, Tenn.</i> , and to const. WILLIAM HASTINGS, NATHAN HASTINGS, MRS. CATHERINE WISWELL, MRS. HESBIAH H. STOWELL, MRS. BETSEY J. FIERCE, MRS. JULIA A. DENNETT and Mrs. FANNIE L. SPAULDING, L. M's.	237 50

MASSACHUSETTS.

Andover. Dea. H. C.	50
Barre. L. P. Goodard	2 00
Berksey. Abigail Hathaway	15 00
Boston. "G. P."	2 00
Chicopee Falls. Cong. Ch.	75 00
East Abington. Cong. Ch. & Soc.	50 00
East Marshfield. F. F. Williams	1 00
East Medway. Mrs. E. Clark	1 00
East Randolph. Coll.	20 21
East Weymouth. Cong. Ch. to const. Rev. DANIEL WALDRON, L. M.	40 57
East Woburn. Wm. Temple	5 00
Elmhurst. Cong. Ch. & Soc.	2 6 65
Fall River. First Cong. Ch. & Soc.	62 15
Fitchburgh. G. S. Burbank \$25, J. P. Whitney (\$10, of wh. for school at Berea, Ky.), \$15, "A Friend" \$10	50 00
Gardner. Asa Richardson	10 00
Globe Village. Evangelical Free Ch.	40 00
Great Barrington. Sab. Sch. of first Cong. Ch.	
Groton Junction. Cong. Ch. & Soc.	20 00
Hampshire Co. "An Old Friend"	9 50
Haver. First Cong. Ch. & Soc.	600 00
Harwick. "A Friend"	3 70
Haydenville. Cong. Ch. bal. to const. GALUSHA T. MILLER, L. M.	5 00
Holden. Dea. Cyrus Perry	23 00
Hepkinton. Meth. Cong. Ch. & Soc.	10 00
Huebardston. Otis Ware	85 60
Huntington. R. P. M.	10 00
Lancaster. Cong. Ch. & Soc.	25
Leeds. Justin Clark \$3, Chas. L. Graves \$2.	18 24
Lenox. Ezra Osborne	5 00
Leominster. Cong. Charitable Soc. \$22, Sab. Sch. of Cong. Ch. \$14	36 00

Lexington. Mrs. Wm. Lewis	1 00
Lowell. "H. B. S."	5 00
Mattapoisett. Coll.	19 00
Mendon. Dea. Galen James	100 00
Medway. First Cong. Ch. & Soc. to const. Mrs. MARY M. JOHNSON, L. M.	30 00
Newburyport. F. W. Smith \$2, A. W. Bailey \$1	8 00

Northampton. Mrs. David Sanders to const. Mrs. ASENEH CUMMINGS, L. M.	30 00
North Ashburnham. Second Cong. Ch.	5 62
North Scituate. Cong. Ch. & Soc.	3 20
Norton. Mrs. E. B. Wheaton \$20, Trin. Ch. & Soc. \$3.90	23 90
Philipston. Lucy L. Carruth	1 50
Pittsfield. Coll. Rev. Dr. Todd's Soc. \$100; Asaph D. Foot \$15	115 00
Plainfield. Evang. Cong. Soc. for school houses, Beaufort, N. C.	16 33
Plymouth, (Chiltonville). Fourth Ch. \$16.50, Fifth Ch. \$10	20 50
Richmond. J. A. Sharp	2 00
Rochester. Coll.	14 00
Sheffield. Col. D. M.	25
Shirley Village. Cong. Ch. & Soc.	6 60
Somerville. Franklin St. Ch. & Soc.	75 19
South Amherst. Cong. Ch. & Soc.	25 00
South Hadley Falls. Cong. Ch. & Soc. (\$1 0 of which from Dea. Alonzo Bardwell)	153 00
Springfield. North Church \$75, Sab. Sch. of North Ch. for support of a Teacher \$200; C. K. C. 50c. and avails of gold 75c.	276 25
Stockbridge. Mrs. W. Whitney \$5 50, Mrs. S. W. Jones \$2	7 50
Topsfield. Cong. Ch. & Soc. to const. Rev. A. McCloud and SAMUEL TODD, L. M.'s.	58 29
Ware. First Ch. & Soc.	11 70
Warwick. Cong. Ch. & Soc.	11 00
Watertown. M. Kent one box C.	
West Barnstable. Cong. Ch. & Soc.	32 58
West Gloucester. Mrs. A. F. Cole.	5 00
Westminster. Mrs. B. F. Wood	5 00
West Mansfield. "A Friend"	20 00
West Springfield. First Cong. Ch. & Soc.	25 00
Weymouth. Pilgrim Ch.	13 75
Worcester. "A Friend" to const. Mrs. M. K. Cross, L. M.	30 00
Wrentham. Coll.	21 14
"E. H. R."	10 00

RHODE ISLAND

Peacedale. J. Williams	1 00
Providence. Josiah Chapin	2 00 00

CONNECTICUT.

Bethel. Wm. A. Judd	5 00
Colchester. Mrs. C. B. McCall \$3, Mrs. W. E. Gillette \$2	5 00
Clinton. Wm. Hull	10 00
East Winsted. Cong. Ch. & Soc.	36 42
Farmington. Henry D. Hawley to const. Mrs. EMMA C. KESELER, Mrs. GILES C. HAWLEY, and AZRO SPAULDING, L. M.'s.	200 00
Goshen. Cong. Ch. & Soc.	40 00
Hartford. Mrs. Elvira Hills \$40, Elizabeth Coolidge \$20	60 00
Killingly. E. Frances Jencks	5 00
Litchfield. Elada Kiborn	5 00
Milford. A. Clark	2 00
New London. Mrs. Eben Learned	20 00
Norwich. First Cong. Ch.	305 08
Plainville. Cong. Ch.	6 50
Pomfret. Estate of Bethuel Parkhurst, by Mrs. A. Parkhurst & L. M. Holmes, Ex's.	2000 00
South Norwalk. "B."	5 00
Stanwich. Cong. Ch.	21 75
Stratford. Cong. Ch. (of wh. Harry Bronson \$10) to const. GEORGE JUDSON and FREDERICK SEDGWICK, L. M.'s.	77 05
Thomaston. Cong. Ch. & Soc. (\$30 of wh. to const. ALBERT P. BRADSTREET, L. M.)	155 50
Torrington. Cong. Ch. & Soc.	40 00
Waterbury. R. Cairns \$1.50, Others by J. C. \$6	7 50
Watertown. Cong. Ch. (\$30 of wh. to const. HENRY C. PERCY, L. M.) \$104, Individuals by J. C. \$1	105 00
West Goshen. Meth. Epis. Ch. & Soc.	12 50

West Hartford. F. A. Spencer	1 00
West Meriden. W. E. Benham \$10, E. K. Breckenridge \$5	15 00
West Winsted. Second Cong. Ch. & Soc.	91 00
Windsor. First Cong. Ch. to const. Rev. G. C. Wilson, L. M.	86 50
Woodbury. Judah Baldwin	40 00
"A Friend"	10 00

NEW-YORK.

Berkshire. A. P. Belcher & family \$9, "A Friend" \$1	10 00
Binghamton. Elias Hawley	100 00
Camillus. I. Wilcox to const. MARY L. WILCOX, L. M.	30 00
Champion. Constant Crandall and Joel A. Hubbard \$10 ea., J. A. H., Jr. 50c.	20 50
Dealsville. "A Friend"	1 00
Dryden. Mrs. Lucy B. Eastman	10 00
Durham. Ladies of Second Presb. Ch. one box C. Val. \$61, Cash \$1.	1 00
East Homer. Aid Soc. one box C., by Mrs. A. G. W.	
Elma. Ladies one box C., by Mrs. B. Ganes. Dea. Wm. Lyman \$5, Ladies' Sew. Soc. one package C., by M. A. R.	5 00
Georgetown. A. Brown, S. W. Barnett and R. Whitmore \$5 ea., Coll. Bapt. Ch. \$4.53, Fanny Deane eq \$3, L. Bonney, Mrs. Nichols and J. Frances \$2 ea., 10 Individuals \$1 ea., Others \$4	42 53
Greenpoint. John Patterson	1 00
Hamburg. Rev. Hiram Moore	5 00
Mendonville. Mrs. J. N.	25
Jewett. Mon. Con. Coll. \$18.75, Mrs. M. Bailey \$1	21 75
Johnsburgh. Mrs. S. Putnam,	2 00
Lansing. Estate of Josiah Todd, by Darius Hall, Ex.	94 00
Lebanon. Thomas Hitchcock \$5, M. Day, A. Grosvenor and J. Head \$2 ea., H. Seymour \$1.25, 9 Individuals \$1 ea., Others \$1	22 50
Madison. Female Cent. Soc. of First Cong. Ch.	14 00
New York. A. F. G. Soc. for support of a teacher \$100, Ch. of the Puritans, Mon. Con. Coll. \$5, Am. Bible Soc., Bibles Val. \$193.85, Board of Publications of R. P. Dutch Ch., Books Val. \$30, James Cooley, Clothing Val. \$8	105 00
New York Mills. Dr. H. N. Porter \$5, G. S. Butler \$2, Miss S. Dean \$1	8 00
New Hartford. Mrs. Kellogg Hurlburt \$10	
Milton Tibbits \$3	13 00
Oswego. Cong. Ch.	51 56
Pacquoque. Mrs. Henry Raynor	10 00
Peterborough. Coll.	29 45
Pitcher. Coll.	4 60
Sackett's Harbor. Mrs. Anar H. Barnes	30 00
Southold. Ladies' U. R. Soc.	10 00
Stockbridge. Coll. Meth. Ch. \$11.75, Coll. Cong. Ch. \$5.12	16 87
Syracuse. Miss F. A. Clarke,	3 00
Unionville. I. Swift	3 00
Waterville. John Winchel	10 00
West Aurora. Cong. Soc.	5 00
West Greenfield. Mrs. A. E. Benton	100 00
West Walworth. Mrs. A. P. Newhall, avails of gold,	14 00
Williamsburgh. S. S. J., Jr. 50c., Mrs. L. S. 50c.	1 00
Wiltert. Coll. Bapt. Ch.	5 27
Wolcott. Mrs. Priscilla Smith	5 00

NEW JERSEY.

Irishtown. Mrs. L. A. Breckenridge	1 00
Meadville. W. F. Clark \$5, J. R. T. 50c.	5 50
North East. Mrs. B. Talcott \$1, Others \$1	2 00
Philadelphia. J. H. Southworth	5 00
Pittsburgh. Collected by Miss E. R. Murdoch	4 00
Russellville. John Y. McNeil	5 00
West Fairfield. U. U.	25
York. A few friends in Presb. Ch. for a School house at Beaufort, N. C.	100 00

DISTRICT OF COLUMBIA.

Washington. H. R. Grannis \$5, Rev. D. B. N. 50c.	5 50
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SOUTH CAROLINA.

Beanfort. "A Freedman"	10 00
Mitchellville. Miss Armstrong's S. S. Class	1 00

LOUISIANA.

New Orleans. Mrs. E. C. W.	50
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MISSOURI.

Hannibal. Cong. Ch.	20 00
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OHIO.

Alpha. Individuals	40
Austintown. Cong. Ch.	32 50
Beaver. W. H.	25
Bellbrook. Calhoun \$25, R. H. 50c.	25 50
Belle Centre. Capt. A. Clark, C. Jamison and J. McClure \$1 ea., Others \$1	4 00
Bellefontaine. John Lindsay \$10 for Orphan Asylum, Wilmington, N. C., Dr. A. Fulton and J. Chambers \$4 ea. Individuals in O. S. Presb. Ch. \$3 10, Emma Trey, T. Mittenburg, W. S. Nelson, S. B. Taylor, O. Hays, J. Walker and J. H. Deffries \$2 ea., 12 Individuals \$1 ea., Others \$2.50, bal. to const. MRS. RACHAEL J. LINDSAY and I. R. ABRAHAM FULTON, L. M's.	49 60
Braceville. I. H. Ingraham	3 00
Brecksville. Carey Oakes	5 00
Briggs Creek. Harvey Gilbert	50 00
Brimfield. Henry Sawyer \$2, S. Hastings \$1	3 00
Brownhelm. Cong. Ch. & Soc.	50 00
Bucyrus. Rev. John Pittit	10 00
Chatham Centre. Sab. sch. Coll.	38 55
Clarkfield. Cong. Ch.	13 31
Cleveland. Mrs. F. Johnson	2 00

Cincinnati. E. T. Kid \$50, J. Webb \$50 and W. J. Breed \$10 for Stars Chapel, Atlanta; Mr. Pitkin \$2, "A Friend" \$1	113 00
Huntsville. Wm. Gormley \$2 50, S. Stewart, B. S. Collins, M. N. Rogers and C. I. Brooks \$2 ea., D. O. Gormley, J. W. Kerr and Rev. J. Wallace \$1 ea., W. L. 50c.	14 00
Leverings. Dr. J. J. Turner	30 00

Lima. H. Dobbins, T. E. Cunningham, M. Dobbins, N. Cimlar and R. L. Simpson \$1 ea., Others in O. S. P. Ch. \$3, R. C. Woodward \$5, T. T. Mitchell, H. N. Wheeler, J. W. Satterthwait, J. M. Brown and S. R. Badeau \$1 ea., Others in N. S. Presb. Ch. \$1.50, Individuals of A. E. M. Ch. \$2.50	22 10
Lodi. Estate of Timothy Burr, by Chas. Harper	103 50
Loydeville. Joel Elliot \$5, Wm. Lee \$4, J. Michner \$1	10 00
Millican. M. K. S.	50
Mt. Vernon. Joel Monroe	1 00
New London. Cong. Ch.	6 17
Oberlin. Fay Hopkins \$2, Mrs. S. Chapman \$1.50, R. W. 50c.	4 00
Pittsfield. Cong. Ch. Ch.	11 94
Rugles. First Cong. Ch. Juv. Miss. Soc.	26 19
Rushsylvania. J. McCullough \$5, H. George and J. McKune \$1 ea.	7 00

Salem. Presb. Ch. \$20, Asa W. Allen \$10 to const. JOHN M. KUHN, M. D., L. M.	30 00
Savannah. Coll. Union Meeting \$24.04, John Bebout \$2 bal. to const. Mrs. JANE BEBOUT, L. M.; Wm. Bebout \$12 bal. to const. Mrs. MARGARET W. BEBOUT, L. M.; J. S. Bebout, J. Lawson, Mr. Smith and J. Patterson \$5 ea., J. Comings \$3, Mrs. B. Emmer \$2, R. Louter & Mrs. A. Patterson \$1 ea., J. A. Patterson \$1	84 04
Sheffield. M. L. Root	4 00
Strongsville. Elijah Lyman bal. to const. JAMES S. MEDLEY, L. M.	20 00
Sylvania. S. C.	50
Twinsburgh. Cong. Sab. Sch.	15 00
Unionville. Be. J. Smith	40 00
Wadsworth. Union Meeting Coll.	24 00
Weymouth. Cong. Ch.	78 45

York. Cong. Ch. \$14.30, Rev. L. W. Brintnall \$5, Others 37c.	16 67
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INDIANA.

Cox's Mill. James Clayton	15 00
Union City. Edward Tarbuck \$5, J. Fisher and R. S. Fisher \$1 ea.	7 00

ILLINOIS.

Anawan. Cong. Ch.	8 00
Batavia. B. Peckett	2 00

Buda. Cong. Ch.	10 00
Chicago. Aaron Bliss	60 09
Dover. Cong. Ch.	65 75
Elgin. Cong. Ch. \$112 65, Sab. Sch. of do. \$50 for support of a Teacher	162 65
Franklin School House. Whiteside, Co. W. M. Ch., C. C. KNIGHT \$20 for Foreign M. and \$17 for Freedmen to const. himself, L. M., J. Lawton \$11, Others \$1.25	39 25
Fulton. Prof. L. A. Stone for school building, Memphis, Tenn. and to const. Mrs. M. A. H. STONE, L. M.	30 00
Homer. Cong. Ch. \$11, Individuals \$8,	19 00
Keweenaw. Cong. Ch.	21 00
La Salle. Cong. Ch.	138 00
Lisbon. Cong. Ch.	78 70
Lockport. Cong. Ch.	8 70
Malden. Cong. Ch.	56 00
Mendon. Dea. Jereh Platt	100 00
Niponset. Cong. Ch.	23 00
Ottawa. Freedmen's Aid Soc.	30 00
Paw Paw. Independent Union Ch. for Foreign M.	11 05
Peru. Cong. Ch.	162 85
Port Byron. "Friend of Freedmen"	2 50
Princeton. Cong. Ch.	117 00
Rockford. "Two members of Second Cong. Ch."	400 00
Sheffield. Cong. Ch.	15 00
Railroad & Steamboat Concessions	335 00

MICHIGAN.

Alamo. Julius Hackley,	10 00
Hart Benona & Ludington. Friends, by Rev. A. Dresser (\$25 of wh. for Widows and Orphans of Freedmen)	50 00
Mosherville. Mrs. Anna Fowler	5 00
Richland. Mrs. Betsy Woodruff	10 00
Summit. D. Pomeroy	5 00

WISCONSIN.

Beloit. "R. B."	2 00
Black Earth. Cong. Ch.	10 00
Fox Lake. Cong. Ch. \$11, Sab. Sch. \$6.27	17 27
Palmira. First Cong. Soc.	2 30
Ripon. Isaac Cooper	2 00
Sheboygan Falls. Rev. T. A. Wadsworth	2 00

IOWA

Cedar Falls. Children of Soldiers' Orphans' Home	2 00
Chapin & Hampton. Cong. Ch.	12 00
Du Buque. Cong. Ch.	16 55
De Witt. Cong. Ch.	6 00
Fairfield. Cong. Ch.	3 25
Glenwood. C. W. Cooley	11 00
Iuland. Cong. Ch.	10 00
Marion. D. H. & W. C. 50c. ea.	1 00
Monona. Cong. Ch.	4 00
McGregor. Cong. Ch.	34 05
New Liberty. Cong. Ch.	5 00
Quasqueton. Cong. Ch.	20 25
Sedgewick. D. B.	25
Toledo. Cong. Ch.	35 00
Wittsburg. W. S. Calhoun	1 00

KANSAS.

Atchison. Cong. Ch. & Soc. \$14.35, Mrs. F. B. Terry \$5,	19 35
Ozawkie. Dea. J. R.	50

CALIFORNIA.

San Francisco. John Henderson, Jr. & Members of M. Louise Springs Bible Class to const. JOHN HENDERSON JR., MARY C. HENDERSON and PHILLIS M. HENDERSON, L. M's.	100 00
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OREGON.

Portland. First Cong. Ch. M. C. Coll.	5 00
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CANADA WEST.

Union. Thomas Neale	5 00
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HOLLAND.

Utrecht, Kingdom of Netherlands. Madam Oosterod \$20, Rev. P. J. Hoodamaker \$4	24 00
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Total. \$12,752.19

W. E. WHITING,
Asst. Treas.